

# HUMBLE THOUGHTS,

OF

Some sober and judicious CHRISTIANS,

CONCERNING

The Affair of the Reverend

## Mr. JOHN GLASS,

Minister of the Gospel at TEALING,

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To be before the venerable ASSEMBLY, to meet at  
*Edinburgh, May 2d, 1728.*

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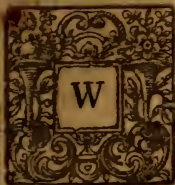
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*The humble Thoughts of some sober and judicious Christians, concerning the Affair of the Reverend Mr. John Glas, &c.*



E reckon it is the Duty of all Christians, to give Account of their Thoughts soberly and seriously to their Teachers, on Matters of great Moment, wherein the Inter-

est of real Religion is deeply concerned, that all may be helpful one to another ; so as no Steps be made to the Detriment of real Godliness, nor cross to the true Means for supporting and advancing it. Therefore have presumed to lay before the World, what we reckon just, and are well and surely informed of in this Case.

We are then sure, that Mr. *Glas* did always, since he had a Charge, apply his Work in the Ministry laboriously and conscientiously, relating to private Souls ; and that of late especially, he has been signally useful in preaching, and advanced the greatest and best Matter for Edification ; That God prospered him more than his Neighbours in his Congregation, as is notoriously

tourly known ; signally own'd him and his People the very last Sacrament dispensed by him this Season ; and that he has gain'd the Hearts and Affections of many serious Christians dearly.

We know he was in Concert with others for a *Marrow Settlement* in the Parish of *Liff* ; but it seems such Managements, when he was let into the Secret of them, were not pleasing to his Conscience : Upon which a Discord took Place betwixt him and the Ringleader in that Management, who is notourly known too much to affect Popularity, and by Means Mr. *Glass* could not approve of, nor we ; to wit, by his indulging the People in an ignorant Regard to publick Covenants, without knowing what they said, or whereof they affirmed, yet were they good Christians, with this Ringleader and others, for so doing ; and the Speat of the ignorant Populace was driven so high by him and others, that those who differed from them, in Synod or Presbytery, were reproached, as having no Zeal or Regard to Truth, because they would not support the ignorant Humours of the People, they had so raised and tuned up, without Evidence on their People's Side, of their being knowing, tender or serious ; yet  
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were they courted and careſſed, and to pleaſe them all were publickly excommunicate, who would not be for all former publick Covenants in this Land; whereas, tho' we are all for adhering to all publick Engagements, to all Articles, Heads, Tenor and Terms of the Covenant of Grace, which we are ſure is the only Everlaſting Covenant, in a Way of Obligation of Duty on us, yet we tremble at the Thoughts of excommunicating all Independents from Chriſtian Communion; nor dare we approve of excommunicating all Church of *England* Men, by whoſe Books we have been much inſtructed and edified, and our Miniſters find them great Helps to preach the true Goſpel: Therefore ſuch Excommunications, by a few in that Corner, and in too many other Places, were grievous to us, which Management we attribute to too great Regard to Credit, Cuſtom, Want of due Thought, and Tenderneſs of Conſcience, yet has been too much in Vogue, which we hope the venerable Aſſembly will conſider of, in Order to prevent Offence abroad and at Home, among the more thoughtful and ſerious.

It was heavy to us for many Years, to ſee and hear the Way of communicating in too many Places in *Angus*, where Perſons of no Appearance, even of Morality,



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ty, were admitted to the Lord's Supper in great Numbers, especially at St. *Vigeons*, where there would be fifteen Tables, and about seventy at each Table, many of whom were gross Swearers, and otherwise profane, and few, if any, praying Families, or that kept the Form of it; and some found drinking drunk openly on the *Munday*, and not attending the Work of the Thanksgiving Day, when the Ministers from *Montrose*, particularly the worthy Mr. *Traill*, was in his Way through that Parish to the Synod at *Dundee*. Most of the Inhabitants of the Town of *Aberbrothwick* did communicate, and how few had the Appearance of Seriousness there, or in *Ardbirlat*, or in any Parish of that Presbytery, was, and is to be seen, yea, or in most Congregations in *Angus*, where large Numbers are admitted. But *Kerrimuir* went beyond all, where at the first Sacrament administered by a Presbyterian Minister there, the Men and Women arose from the Table, so soon as they had received the Bread and Wine, without waiting for a decent Off-going together. And this those from other Places saw, and Neighbours attested to us, that of many Hundreds at these Tables, few were free for ordinary of cursing and swearing, which

which 'tis Matter of Wonder, that such a zealous Synod against Mr. *Glass*, for strict communicating according to the lowest and weakest Appearance of Seriousness in Communicants, did not take Notice of, and of the dreadful Noise there is of the Admission of the Profane, and who are openly so in too many Congregations, in *Forfar* Presbytery, and in not a few others over the Corner.

The afflicting Way of admitting to the Lord's Table in the Presbytery of *Aberbrothwick*, was several Times taken Notice of at the Synod of *Angus*, by the open Representation of the worthy Mr. *Traill*, who for his true and faithful Zeal against Profanity, and against the Abusers of publick Covenants, and against *Marrow* and *Antinomian* Managements, was treated barbarously, and suffered at *Montrose* in a Way most afflicting to us, and not without the special Aid of some of Mr. *Glass* his most violent Antagonists at *Dundee*; which we reckon, is no small Reflection on this Church, that such dealing was neither impeached nor censured, who, after all the Treatment he met with, was the Minister of most Success, for the apparent Well of Souls in the Corner, and was the Instrument of raising the greatest  
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Appearance of Religion at *Montrose* ; after which, his own Children were by Art, turned to be his Enemies, and were made use of to ruine him ; so that we fear, these who have real Success in that Corner, are envyyed and hated by them who have it not ; but do all to gain the People to themselves, without Evidence or Appearance, that they are gained to Christ, which has been the notour Practice of too many in others Corners, and is a Grief of Heart to us, That under a pure Establishment, as gross a Corruption on this Head, as under *Prelacy*, should take Place.

We own *Presbyterian* Government by superior and inferior Judicatures to be of Divine Right ; but we are sorry to see such a Management in too many Places ; Men to exalt themselves, framing Parties and Factions in a most carnal Way, to carry on their own Ends in Judicatures, and bearing inveterate Prejudice against them who oppose them, or will not joyn them ; so that too carnal and violent Managements are too openly seen in inferior Courts, so as there is no Place for reasoning against what the made Party designs ; nor any calm, Christian, or tender Dealing with those who differ from them ; yea, nothing but framing scandalous Stories



ries against, and Libelling the Man, or Men, who most oppose them in Matters of Error, or bad Management, and stigmatizing him with all opprobrious Characters ; for which they want not Tools of flandering, lying treacherous Persons, with whom some Ministers have been in Concert, in the Way of deepest Policy, at *Montrose*, to call Mr. *Trail* a *Drun-kard*, &c.

These Tools did proceed first upon *Non-jurancy*, and next for the *Marrow*, which was artificially brought in, to support the dying Cause of *Non-jurancy*; and last of all, upon the *Covenants*, to slander all who were not for all Covenants and Managements in former Days, as Enemies to Religion, and as having the cloven Foot : Tho' in private, the Managements of Force in Matters of Religion are not pretended to be vindicate by themselves, nor the prosecuting and advancing of Religion by Arms, nor the Privileges of Parliaments, as they now stand, ingrossing so many Prelates : We are for the Reformation-Covenant, making G O D's Word to be the Rule, taking the Help of the best reformed Churches for Patterns, as GOD gives them more Light into his Word, than to

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Us, to clear the Truths, Duties, solid Sense, and all true Designs thereof, and against all Errors, Idolatries, Superstitions and evil Things of Popery, renounced, abjured, and disclaimed by the Reformation-Covenant; yea against all Prelacy of Men in the *Presbyterian* Church, as well as the great Train of it, in the *Solemn League*; and against all carnal Policy, secret, unfair, partial, blind, or malicious Management by Ministers or People, against one another, in private or publick Managements or Judicatures, and especially against all Branches of Dissimulation and Hypocrisy, when Ministers or People, in less or more, contradict their Profession by their Practice and Managements, wilfully and knowingly, and cannot maintain it, but by the Force of Party of Ministers, or violent, ignorant or at least unwise, and unjust Professors: And tho' we be for *Presbyterian* Government, not only as of this Church, as a Branch of the Catholick Church, but which is also by its Judicatures and Officers, the only Rightful Government of the Catholick visible Church, by Divine Appointment; all others being human, and the Devices of Men, as to publick Government; yet we cannot but lament the Abuse of it, by  
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the Influence Parties, carnal and selfish Considerations, have on some Ministers, while they labour in carnal Policy, as much as under Prelacy, and People too visibly and openly seek the Credit or Name, more than the Life or Power of Religion, or true Conscience thereof, in Conformity to the whole of GOD's Word; for Ministers tamper with Elders and People, especially with those who are Patrons, to get in their own Creatures to Corners, to make up the Club of their Gang and Way, yet cry out against Patronages; and People are taught to cry out against all, but those who are for the *Marrow*, and to cry them up, however mean, to the Skies, and those who blindly cry up the publick Covenants, without explaining them to their People; tho' this be done to serve a Turn for a Congregation, or for Credit when in it, for fear of losing the People, who must be kept and pleased, whatever they say or do: So that the most naughty and ignorant, are like to become the Rulers of our Faith and Management.

This was what raised the first Schism in *Angus*: For some from the South, who found the Noise, not the Knowledge, of their Country, for the *Marrow* and publick

Covenants, raised themselves by both, exclaimed against all others, and the Generality being dull and ignorant, let them go on; and one of Mr. *Glass* his greatest Antagonists was the first who brought the Marrow to *Dundee*, and the other the Noise about the Covenants, before the People came to understand what belonged to their own Souls. 'Tis true, Mr. *Glass* was suspected at first, of going into the too formal and groundlessly comfortable Way of *Marrow* Preachers, but took Offence at their lax Way of Communicating in all Corners, where in too many Places, they received the *Marrow People* from *Edinburgh* and other Corners to Communicate at *Dumfermling*, at *Portmoak* and *Orwell*, without Lines from their own Ministers, and the same Way in other Places about the Covenants. This gave a Disgust to Mr. *Glass* his Conscience; and he began to Reform, as to the Way of Communicating, at Home, and to vent his Thoughts Abroad, which gave great Irritation, in as far as it condemned the Practices and Managements of others, upon which too free Personal Reflections followed. And then he was threatned by one of his great and violent Antagonists, that all the Professors would separate from him at

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*Strathmartin* Sacrament, *Anno* 1726. in Case he should there tell the Thoughts of his Heart freely, as to these Matters. Which Threatning he look'd on as a humane Device, to make him quit his Light without Information, and therefore did vent himself too forwardly. After which, two or three Ministers brought it into the Committee of Overtures at a Synod ; which, if others more wise had been present, had not been done, as we are told by themselves ; but being once marked, could not be recalled. Upon this, those who never before shew'd Zeal for publick Covenants, thought that a proper Season to be about. with Mr. *Glass*, for condemning their Practice about Communicating, and other Parochial and Presbyterial Managements, and so a Speat of Concert and Driving arose against him, till it came from the Synod to the Presbytery of *Dundee*, with Correspondents ( tho' regularly the Affair ought to have been first tabled in that Presbytery.) They treated him indeed upon the main civilly, Christianly, and kindly ; but for some personal and club Irritations, provoked him unaccountably to disown the Divine Right of the Government of the Church, especially the too evident one of the Committee,



tee, who were appointed to draw up an Abstract of his Process, to be laid before the Commission of Assembly, in *March* 1728, and did insert therein, the *Antinomianism*, which was turn'd out of the rectified Copy of the Extract of that same Process, for which silly Piece of Art, that Committee could not account. And after all, we do not see, that several Propositions in the rectified Charge, as they ly absolutely, without being otherways qualified, can be Ground of Charge for Libel or *Censure* ; Which, it would seem, the Synod who met in *April* 1728, foreseeing, proceeded to put Queries to him, without any Warrant from the General Assembly, that Power being given only *Anno* 1726, to the Committee of Assembly, for the Purity of Doctrine, and to the Committee on Professor *Simpson's* Affair, who had the Assembly's, full Powers as to expiscating, *usque ad sententiam*. And how a Committee of the Commission, or even the Commission it self, could advise, without Authority from the Assembly, to require his Adherence to, and Re-subscription of the *Confession of Faith* and *Formula*, without a new Act of Assembly, we cannot understand ; especially after the Assembly 1722, such a Motion being made

to the Committee of Overtures, it was rejected, and refused to be transmitted to the Assembly. And we much less understand, how the Synod came to propose to Mr. *Glass* Twenty seven Queries ( and some of them on Things whereof a *fama* could not so much as be pretended ) to which he was required to answer *instantly*, or next Day at Ten of the Clock Forenoon precisely, without Authority from the Assembly, Precognition taken, or a Libel framed. All these, and the Precipitancy of a Sentence of Suspension, against him, and Mr. *Archibald*, in one and the same Night, and on much alike Grounds, are Surprises, and very shocking to us; tho' we condemn his Peculiarities, for we would have all to get fair Play, to avoid Injustice and Offence; and if any have that, according to the publick Rules of the Church, and just Measures, he must rest satisfied as to the publick Constitution; but the Minds of many, who wish well to the Church, cannot be satisfied without this.

As to Mr. *Glass* his refusing the *Formula* 1711, we cannot approve of him, as to the only true publick Management; but we hope, it will never be stretched to Christian Communion, so as he, who is  
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once in the Church, and has not Light to continue, should be first deposed from the holy Ministry, as if he were not longer a Minister of Christ; for we take Independents, yea, and Church of *England* Men to be real Ministers, when duly qualified with Grace, Gifts, and sound Doctrine: And if upon Mr. *Glass* his Obstinacy, or want of Peace to forbear preaching the Gospel, Deposition or Excommunication should follow, we could not be satisfied to excommunicate a good worthy Man, for his not having Light into the true Government of the Church, which we take to be *Presbyterian*, by Judicatures of divine Appointment: Yet can not think Catholicks should go to Extremes, but should follow the Pattern of the Primitive Church, with Respect to the Donatists and others, who were not pleased with the Catholick Management, Constitution and Judicatories, an ἀκωνυσισία Repudiation or Rejection from the Management, and ordinary Communion, and to be pleased with their own Communion, which was far from disowning them to be Ministers or Christians, but that they could not yield the publick Management in their Way to them, nor we to him, much less can we own all Church

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Government of Judicatories to be a humane Establishment ; yet we desire to be tender of those who differ from us, especially of him, tho' through Irritation and partial Views he lost the Light he once had ; yet his chief and main Light remains as to all necessary Articles of Faith, except as to the Divine Government of the Church, which we reckon necessary for the publick Management, tho' not for all private Souls, or Ministers eminent and worthy. And 'tis notour, many little worth own this last, but with no Knowledge or Conscience, but for Credit and Interest, which is worse to Ministers and People, when they want the Knowledge and true Management, for the Well of their own Souls, and those of others, than his Loss as to the Government, when he is in such Case to be useful to Souls ; whereas a legal Establishment never fails to have many in it, of no Spiritual Use ; yet we thank GOD for the legal Establishment, but wish, those violent against Mr. *Glass*, would examine their own true Light, Consciences and Managements, for the well and real Salvation of their People, which too many neglect, and glory in their Regard to the publick Church, which we have the greatest Re-

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gard to ; but we cannot think, this will, of it self, satisfy the Consciences of Ministers or People, and reckon some may want Light, as to the publick Church, who may be safely allowed to be godly Ministers and People, tho' their Way, as wanting Light, ought not to be the publick Rule. Upon the Whole, we think it hard, to declare Mr. *Glass* to be no Minister of Christ, or to continue the Suspension laid on so precipitantly, till a full Process be carried on against him, and finished, that all true Grounds anent him may be fairly and clearly seen proven, as vented to publick Hurt ; seeing Sentiments of no bad Influence remaining in the Mind, are not liable to Censure, nor these extorted, as his were, at the Synod, and the Presbytery and Correspondents calling for his declaring Adherence, without due Authority from the Assembly. A Precognition or regular Process, and an ἀκωνωνσία would do well in the Issue, without more.

'Tis true, the legal Establishment does not admit of this last, as a sufficient Ground to deprive of the Benefice ; but then, if there be Deposition of a Man not scandalous, but greatly furnished and useful, it must be only a civil and legal Deposition, not spiritual, according to GOD's Word:



Word. Yet such a well furnished Minister, so deposed, has actual Right to preach, administer Sacraments, and to occasional Communion, as a Minister and Christian, which the Ministers of this Church allow'd to Doctor *Owen*, and the Reverend Mr. *Samuel Rutherford*, to Bishop *Usher*, to preach for, and with him.

As to Mr. *Glass* his Notions about publick Covenanting, we think he does not refuse publick Church Covenanting ; but, as some represent it, a Deed of the State. Nor can we see, with what Conscience some Ministers bless GOD, as if we were a covenanted Land, as made up of all the ignorant and profane in it, yea, the prejudiced ; for we think in Gospel Days, it was never so designed, as Christians to a Profession are gathered out of all Nations, and were so from the Beginning. Nor are the Returners to *Heathenism*, *Barbarity*, *Atheism*, *Deism*, *Socinianism*, *Arianism*, or Ignorance, to be sustained as Christians, as is notourly seen. Therefore there must be some, at least the lowest Appearance of Seriousness for publick Covenanting, as well as for the Sacraments of the *Lord's Supper* and *Baptism*, as those who fram'd the *Reformation Covenant*, intimate in its Bosom ; and if it were o-

therways, it would be a profaning of the Name of Christ, we mean, taking publick Covenants by the openly profane allowing them, and much more forcing them.

We cannot understand, how the Committee of the Commission, could, without Warrant of the Assembly, give Power to suspend, upon his refusing the *Formula*, or how the Synod could do it, especially after the Assembly 1722, shewed so much Tenderness to the Representers, who are much grosser in Principles ruining to Souls than he, even tho' they avowed of these in Face of Assembly, and protested against the Assembly's Act, yet there were none of them suspended or deposed; nor was Professor *Simpson*, Anno 1716, tho' he reclaimed against the last Act of that Assembly; yea, tho' he was, and still is very gross in his Principles, yet there were neither Queries put to him, nor he suspended, till a Precognition was taken, some Articles found proven, and a Committee was ordered to proceed. The Representers felt no Evil, tho' their Predecessors the *Non-jurers* and they, have made horrid Schisms at Sacraments, and thereby disowned the Divinity of the Government of the Church; in effect, tho' so cunning, as to dissemble Regard to it;  
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yet the *Nonjurers* and *Representers*, did fly openly in the Face of Acts of Assembly 1712, and 1722, and remain untouched, and that in Favours of more dangerous Practices and Principles; yea, giving an ἀποωνυσία, or Repudiation from their Sacraments to the best of their Brethren. Nor are they less plain against all publick Covenanting, than Mr. *Glass*; only they can fallow Contradictions: For, 1<sup>mo</sup>, They openly preach the Covenants of Redemption and Grace to be all one, or their Identity; so that if we engage to the Covenant of Grace, we must engage at the same Time to the Covenant of Redemption, or in it, as Parties, which can bear no less, than to put our selves in Christ's Room and Place. 2<sup>do</sup>, They reckon the Elect Members of Christ their Head from all Eternity, so that he engaged to the Covenant of Redemption, or in it, as Head, and they as Members. 3<sup>tio</sup>, They say, the Covenant of Grace was transacted with Christ from all Eternity, and what need have we to engage in Time? 4<sup>to</sup>, They say, Believers in Christ are Bankrupt, and can not be in Case to keep Faith, and what need then to engage? 5<sup>to</sup>, They say, there are no Duties in the Covenant of Grace, and to what then should we engage?

engage? 6<sup>to</sup>, That publick Covenants, and the Covenant of Grace are not all one; and where can be the Obligation, or perpetual Obligation of publick Covenants, if that's the Case? 7<sup>mo</sup>, That the *Sinai* Covenant, and so all *Old Testament* Covenants, are Covenants of Works; and how can we then argue for publick *New Testament* Covenanting by any moral Reason from these? 8<sup>vo</sup>, They mention a Covenant of Duties, different from the Covenants of Grace, Redemption, and Works, what it can be we know not. From all which, they really ruine all publick and private Covenanting; and why Mr. *Glass* should suffer, and they be spared, or allowed to be his Persecutors, we know not. Plain, open, and consistent Truth tells always best, better want Light, than to have inconsistent Lights.

As for the Confession of Faith, Mr. *Glass* refuses only the Judicatories, and one Article of the 23<sup>d</sup> Chapter, lest he should own the civil Magistrate as a Church-Officer, which none of us do; yet have all due Respect to the Civil Magistrate, and present Establishment. We own the Judicatories, yet would not have them absolute as Popish Councils; but to have a declarative Authority, to give out the true Sense



Sense and Meaning of God's Word; nor are these Denials of Mr. *Glass* of such Moment, as these of the *Irish* Dissenters, who are not suspended or deposed, tho' they be very far in the Wrong: So are the *Marrow People*, who own the Confession of Faith in Words, but disown its Sense in all their peculiar Principles, and neglect, preaching Duties and explaining the moral Law; yet are not touched, because they own in Words, what, if ingenuous, they could not. Whence we see that none of them are truly Presbyterian, for Mr. *Glass* has renounced Presbyterian Government as of Divine Institution, but they more disingenuously, while their Doctrines, Divisions and Managements are against the solid Unity of the Church, and the true publick Rule thereof: He is against the Covenants, as a State-Management, they for them so, and for Confiscation of the Goods of all the Profane and Ignorant, who will not take them, as appears by the Ordinance 12 of *October* 1643. insert in their Edition of the Confession of Faith: He is for the publick covenanting of all the Godly, which the Reformation Covenant bears; They for all the profane, so far as appears to be received and forced. They  
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cry out against the legal Establishment, when State warrantable Orders suit not their Notions and their Humour for Division: He for the legal Establishment; but so as to give the publick Government of the Church wholly to the Rulers of this World, which is one main Inconsistency in him, he is for the *Sinai*, and Old Testament Covenants, as Types, but cannot find out the Antetype in the New Testament Days. They destroy the Type, and yet argue from it, for publick covenanting in New Testament Days; and after all, by their Eight Aphorisms above narrated, destroy all publick and private Covenanting, as Dr. *Wake* by his Nine Aphorisms destroys all Divine Church Government: Their only Duty is Faith, but Mr. *Glass* allows of Repentance, and presses Love, whereas they raise Hatred and Animosity every where: He is for the Truth openly, so far as he knows, and owns freely his Want of Light, wherein he does not reach it: They pretend to know all, judge of all, and condemn all others, as if none rightly knew the Gospel but themselves; and yet they meddle only with four Generals of it, without giving a full Account of the Contrivance and  
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Order of Salvation, carried out to all particular Duties, and the Way and Manner of them, and they do not take a Method of preaching to discover particular Sins, all which he does.

We wish Time may be allowed him, as has been long given to them, without any Appearance of direct or signal Repentance on their Part; and we hope God, who engages him to be more and more serious and tender, might bring him in yet to true and just Thoughts of the Government of the Church, and that he might be an useful Member of this Church; for he has not been useless till the Suspension, and our fervent Prayers shall be for him and the venerable Assembly.

We cannot conclude, without testifying to the World that we are for the Doctrine of free Grace, and against all Legalism, so properly called, or leaning to any Righteousness of our own, for the Divine Right of Presbyterian Government, and for all that has divine Warrant in all publick Covenants for true Catholick Communion, and against all *Antinomianism* and *Marrow* Principles Way of preaching and Management; and our Souls abhor the horrid Attempt of Professor *Simpson*,  
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against the Supremacy, Independency, Self-Existence, and necessary Existence of our Lord *Jesus Christ*, as the second Person of the same individual Essence with the Father; for if he had not all these Properties, he could not give a true and proper Satisfaction for the Sins of the Elect, because no inferior God can be, nor any inferior Being to the Supreme, who is dependent, can give any Thing of his own, but what he receives; and so no proper or adequate, or just Price. We look upon *Arrians*, *Socinians* and *Arminians*, as attempting to rob us of the precious Comfort, Stay and Support of *Christ's* Righteousness; and upon Mr. *Simpson* as advancing the Height of the *Arminian* Doctrine, anent the Inferiority of *Christ* the second Person, to shun and shift a proper Satisfaction, Righteousness and Purchase. We fear he is *Arrianizing*, in his asserting three Beings in the *Godhead*, and that his refusing to answer the Reverend Mr. *Craig* directly, as to the Son's being as necessarily begot of the Father, as the Father is necessarily of none, is a sad Discovery, he would make our Lord a Being that might not be. And thus we fear he and others are paving a Way for Return to

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*Heathenism* and *Popery*, for we reckon it was the Abuse and Ignorance of the glorious Trinity, conveyed by Tradition, but not understood, made poor blind *Heathens* set up for a Plurality of Gods, which the *Arrians* revived, and *Papists* brought to a Height, wherefore may deserve truly to be reckoned *Antichristian*. The worthy Mr. *Jameson* of *Glasgow* has shown the Harmony of *Papists* and *Socinians* in most Points, and *Arrians* and they must centre at last; yea *Armianians* serve not their Cause a little in their Advances for the natural Ability, especially in their Denial of the four above Attributes of the glorious Son of God, to establish Merit and a Plurality of worshipful Objects: But Mr. *Simpson*, who holds all to be in the same divine Nature, must own something superfluous in it, and something it may want; yea by Three Beings he robs it of Unity, and holds what cannot go with Reason, much less is agreeable to Revelation.

Yet we wish all the fairest and clearest Dealing with him, so as he nor his Abettors in *England*, may not have Reason to complain for trying him by any Act of Assembly finally, for all should be at last tried by God's Word as to every Proposition,



tion, for sanctified Reason is in Case to confound all carnal Reasonings. And if there has been so much Patience towards him, and a Bearing without Date with others, whose Principles are of the worst Influence against practical Religion, what may not Mr. *Glass* expect? Not any Approbation of any Error or Mistake, but long suffering Patience, till the outmost be seen, and Christian Charity, so long as he appears a worthy Minister and Christian, with due Caution that he fall not in with the independent Notion anent External Communion, as to the absolute Necessity of sure Evidences of sanctifying and saving Grace, in Order to admit outwardly, which no humane Reach can infallibly determine; as also that he do not pretend to make the Mancements of External Communion in a private Congregation, to be independent of a just Account of these to superior Judicatories, in the Divine Constitution of the Church, lest he fall in with the Inconveniencies of former Days, which were too evident, when Independency prevailed, and that such Inconveniencies can hardly miss upon such Pretences, is, what the Reverend Professor *Wood* has made evident against *Lockier*, as Mr. *Hill* Rector of *Kilmington* has demonstrate the Intrinsic Call and Authority of Church-Judicatories to act under Christ immediately, independently of the Civil Magistrate, and yet with all due Regard to the Magistrate, against Doctor *Wake's* Aphorisms; all which, if digested by Mr. *Glass*, we would hope to have a comfortable Account of him.